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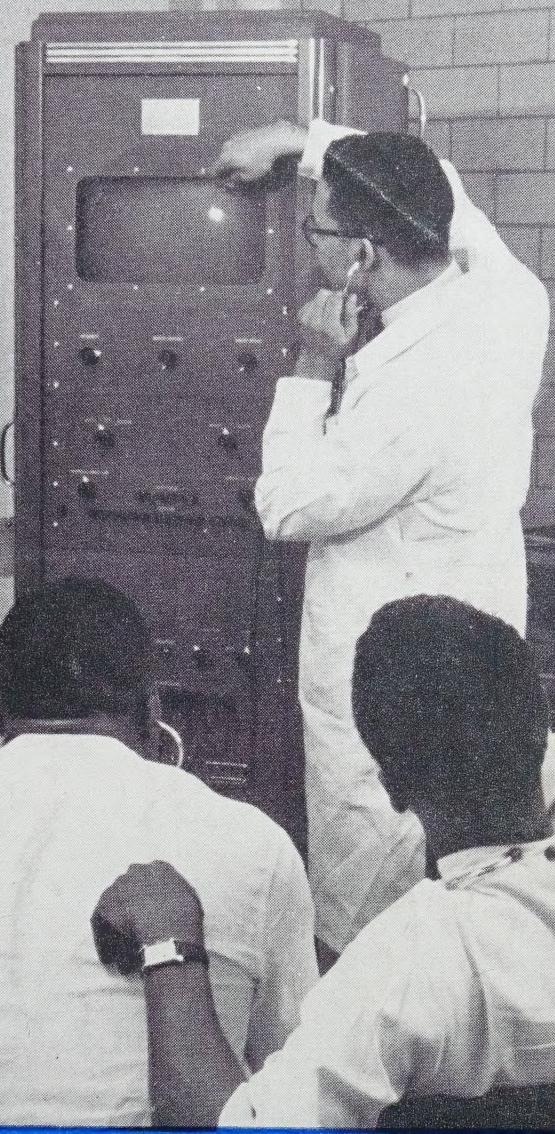
January-February, 1954



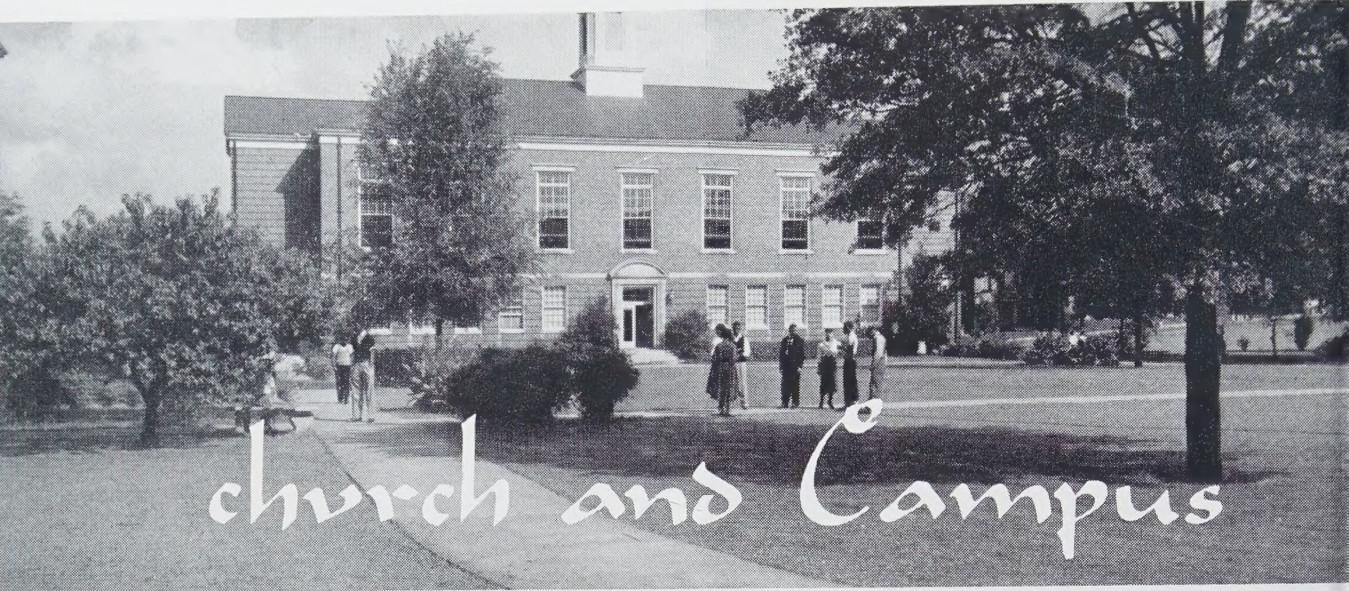
and

Church Campus

Dup



Race Relations Sunday (Story page 12)



church and Campus

CAMPUS SCENE AT CLARK COLLEGE, ATLANTA. CLARK IS ONE OF THIRTEEN NEGRO COLLEGES RELATED TO THE METHODIST CHURCH

COVER PICTURES: NEGRO COLLEGES RELATED TO THE METHODIST CHURCH OFFER A VARIETY OF TRAINING. IN THE LARGE PICTURE YOUNG MEDICAL STUDENTS ARE IN CLASS AT MEHARRY IN NASHVILLE. SMALL PICTURES, TOP TO BOTTOM, SHOW STUDENT LISTENING TO RECITATION AT BENNETT; CHEMISTRY STUDENT AT DILLARD; AND GRADUATION SCENE AT WILEY.

Volume 44

No. 3

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Let us repeat: *Church and Campus* is not another magazine. *The Christian Education Magazine* has been revamped with sharper editorial focus, new format, and new name. It is designed for pastors and is published, as before, five times per year.

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Church and Campus

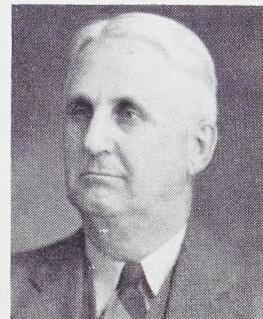
(successor to *The Christian Education Magazine*)

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The Role of The

small CHURCH-RELATED college

For almost forty years, Dr. Joseph Roemer has taught in large colleges and universities. Although officially retired, he went last fall to Methodism's McMurry College in Abilene, Texas, to become Professor of Elementary Education. The marked difference he found in a church-related college prompted him to write:



DR. ROEMER

Too many Americans confuse bigness with greatness. This is especially true in the field of education. In the United States, students are inclined to go to a big institution where there are thousands of students, a famous football team, and many social fraternities, without any inquiry or knowledge of courses offered or faculty doing the teaching. One would not find this the case in any foreign country. In Europe, especially in Germany, students go to study at some university because of a famous professor. European universities are relatively small, they emphasize talent and intellectual ability, paying little attention to numbers. While the pattern is not at all similar, it is my belief that we find some of these essential elements here in the smaller colleges of America. This statement

will be elaborated more fully as we proceed.

In our American universities, a great deal of the work in the first two years is taught by graduate fellowship student teachers, or by the regular line faculty members who hold the minor rank of instructors or assistant professors. Rarely does a freshman or sophomore at a large American university have the privilege of sitting in a lecture course where a full professor of maturity, reputation, and experience holds forth. If the student persists through the first two years of college, then he has a fighting chance of coming in contact with the big men of the faculty. The tragedy of this situation is shown by the fact that only about 20 per cent of those entering college as freshmen eventually graduate four years later.

The best instruction that young

students receive should be in their first years in college; whereas in most big institutions the reverse is true.

Contrast this situation with that which obtains in many small colleges in the United States. Here every student comes under the influence and instruction of the full professors of the faculty. The faculty members have small classes; reasonable teaching loads; and ample time for work with individual students. They teach students, not classes. If a student begins to show maladjustment: is absent from class; is not making his daily preparation; is becoming a disciplinary problem; he is invited into the professor's office for a heart-to-heart talk. In the great majority of cases after a frank analysis of the situation, a solution is found, and college life for him

takes on another aspect immediately.

Such a procedure is almost impossible in a big university, where large numbers is the controlling factor. Here the professors simply do not have time to work with individual students. Their lectures, grading tests and examination papers (which are about their only evaluative criterion) and other institutional matters absorb their work day. Personal contact is usually left to the deans or to the Division of Counseling and Guidance. Here again large numbers control. In large institutions it becomes of necessity a matter of mass education. Thousands are run through the mill and the individual is lost sight of. More and more the student becomes a mere number and his success or failure is largely in his own hands with little or no faculty guidance or counseling.

In accepting a position last fall at McMurry College, I had an agreement with the administration that I would not be expected to have any large administrative responsibility; I was to teach and work with students. One year at this college has served to confirm the convictions stated above and to enable me to see anew the real place and program of the small college.

Here students are individuals; they are called by their first names, and when their parents visit them, they bring them around to meet their professors. When a student is ill, it becomes a personal concern of the faculty. About seventy-five of our male students are preparing to enter the Methodist ministry. Upon graduation here they usually go on to some theological seminary for further training. A goodly number of them are majoring or minoring in education. Consequently the writer

knows many of them personally. A great many of them have come from homes where their parents are teachers or ministers. They are in reality a select student body.

Twice a week the college holds chapel. Some outstanding minister in the region speaks at one of these. At the others either a faculty member, or some student or students have charge. At both chapels one student, usually a man, offers the morning prayer. At these morning chapels there is a spirit of worship and reverence the like of which is never seen in a large

university. If religion is a handmaiden of education, it is well illustrated here.

Let me close by reaffirming that there is a real and definite place in American education for the small, church-related college, where students are taught as individuals; where mass education is not the rule; where personal contacts are possible; where the professors have time and opportunity to sit down and talk over life problems with students; and where religious instruction in its finest aspect can be carried on.

what SHOULD a college be?

Many verbal spitballs have been hurled at American colleges and universities. They have been called "degree factories," "country clubs," "service stations," "nurseries prolonging adolescence," "hotbeds" of this and that.

The needs of people in this American democracy have differed; and in their honest efforts to meet these needs, our colleges have followed diffuse aims. But underneath the diffuseness, colleges and universities have other, basic purposes that don't always show through the variety of their methods and courses of study.

As to what a college should be, Horace Mann said:

1. Colleges should concern themselves with the solidity and breadth of the foundations they lay, "not only for the professions, but for all the business vocations of after life."

2. Colleges should foster cooperation or copartnership among the sciences, and should prepare "large-minded men . . . in whose spacious souls there is room for many sciences, who can see the relations between these sciences, and wed them together for new and grander achievements."

3. They should also foster international understanding. In Mann's words: "Facilities for journeying and voyaging, and mediums for communication while we remain at home, have so wonderfully increased that the whole world is brought into the same neighborhood; and surely a man ought to know something about his neighbors."

4. Colleges should further the moral education and the bodily health along with the mental enlightenment of their students.

5. Colleges should educate men and women together.



by *J. Richard SPANN*

Good Neighbor Award goes to McMurry Alumnus

IT is a fascinating pilgrimage from an East Texas tenant farm home to the first name on the bronze plaque in the Church of the Good Neighbor in New York. The trail runs through one of the small West Texas Methodist colleges to New York University, where recently Dr. Dan Dodson was the recipient of the *First Good Neighbor Award Certificate*.

The Associated Press report of this notable event reminded me of the picture of this distinguished Christian citizen, arriving on the

campus of McMurry, Abilene, Texas, as a freshman. He had left home with fifty dollars to launch his college education. In an effort to conserve his resources, he "hitched" a ride with a "T" Model Ford driver. En route, to help his benefactor by cranking the old car, he received a broken arm that demanded expenditure of his savings for medical aid. This tragedy did not stop his determination to secure a college education. His freshman appearance was quite Lincolnesque, as one of his teach-

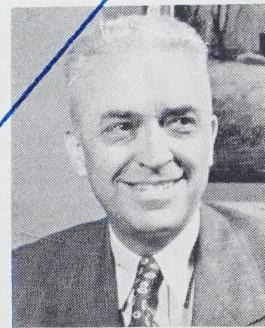
ers early noted. Then she added: "His mental and spiritual similarity is equally suggestive of Lincoln."

Later, Dr. Dodson writes of his alma mater: "I am indebted to her for the set of ideals and values she helped me to acquire. I realize more and more my debt to this institution, her faculty, her patrons and her Christian boys and girls, with whom I was associated for four years." One of those Christian patrons helped to make a scholarship and student loans available to this young student. Following his application for the first student loan, the wife of the donor solicitously inquired of her pastor if he thought young Dodson was a good investment for a student loan. She had grave doubts.

These timely scholarship and student loan funds made possible

(Continued on page 10)

American Tragedy



DR. FICKEN

What do you say to your family when tragedy suddenly strikes? Dr. Clarence E. Ficken, interim president of Ohio Wesleyan University, was faced with this problem in September—only his problem was enlarged more than a hundred times. His family consisted of almost two thousand students—young men and women. Tragedy came into the university's midst, and the newspapers across the country had a field day playing with the sensational aspects of sex and a killing. Dr. Ficken's talk to his students examines fundamentals of Christian responsibility in an educational institution.

I WISH to commend this student body for the maturity with which you have conducted yourselves this past week. I was not here under the comparable circumstances of 1921 nor those of 1937, but I feel safe in saying we have just lived through the most hectic week in the history of Ohio Wesleyan University. You have given appropriate cooperation to your representatives, the officers of the law. You have also been appropriately uncooperative with certain other visitors, in various

attire, who have been looking for sensationalism at our expense. In the third place you have gone about your business thoughtfully.

I am sure our recent ordeal has afforded us all a new appreciation of the now famous quotation: "Never send to know for whom the bell tolls; it tolls for thee." We have been deeply wounded by the unspeakable tragedy that has overtaken us. Our psychologists have a less poetic and more realistic thought for the occasion in the following definition: "Abnormal people," they say, "are just like

the rest of us, only more so." That isn't easy to take but each of us is operating somewhere between a position of strength at one end of our distribution and one of tragic weakness at the other extreme, whose potentialities are no longer a matter of imagination hereabouts. It may be later than you think.

Words are very inadequate for the expression of our feelings at such a time as this. But *The Columbus Citizen* of September 24 carried an editorial which gives perspective to recent publicity from Delaware and is well worth a reading at this time. First let me give you the inside story.

A few weeks ago we most reluctantly "lost" to *The Columbus Citizen* Tom Pastorius, our very efficient sports writer for the past six years. In the midst of all the newspaper writing of the past week, Tom went to his new boss and suggested that the Delaware

subject was worth an editorial. "Supposing you write it," was the reply. Tom did write it, and here it is.

AMERICAN TRAGEDY, 1953

A life lost, another ruined . . . a community and a nation shocked . . . a university grieved and bewildered . . . all part of the deluge from the tragedy at Delaware where a sophomore admits he killed his college sweetheart.

Words are useless to ease or divert the pain this tragedy of youth has brought. But there is a lesson in each of life's sad and tragic experiences, just as there are teaching points in the good and the happy ones.

Rather than a time for panic, alarm, loss of faith in God and hope in man, it is a time for thought and prayer and the reaffir-

mation of the blessings and benefits all of us take for granted.

Ohio Wesleyan over the 109 years of its existence has rendered incalculable service to mankind. Over 20 Methodist bishops have been graduated from the Delaware college. Three of the present Mayo Clinic department heads received their premedical training at the campus that has Christ as its chief cornerstone.

The story of Wesleyan's service could be multiplied a hundredfold in all walks of life. It could be told of hundreds of other colleges in this country and other free countries. From such institutions, private schools, church-endowed or independent, go students better equipped to do both God's and man's work.

Now a crime has been committed at one of these schools by one of its students, and the 2,000-member student body and the thousands who were once there are forgotten for a time. Pushed to the background are the high aims, objectives and accomplishments of Ohio Wesleyan University, and, for a moment, every educational institution suffers.

But the ripples and the waves that Wesleyan grads are making and have made will go on and on covering the scars of this crime. The sharpness and sensation of this "American Tragedy, 1953" are with us today. Good old Ohio Wesleyan and its kind will be with us forever.

Now, that's a comforting sentiment with which to end our story. But you and I surely do not wish to let the subject rest there. The truth of the matter is, there is very little our Methodist bishops, our Mayo doctors, and other grads can do about it! You and I are the key persons in the healing of Ohio Wesleyan's scars. The plain fact of the matter is last year we didn't furnish these two people an en-

vironment that was quite good enough to save them this summer. We can't expect this campus to be immune to the disintegration going on in society around us, but we can try, can't we?

This is no ordinary assignment. It will take everything we've got. We shall do well to begin by looking to our resources.

First, let's look to our religious resources. There must be a reason why those dozen fellows who bore the brunt of the first news of this catastrophe went to the chapel of William Street Church to pray. Almost everyone in the room comes from a religious background. Imperfect though it may be, your religion is life's most potent resource for a test like the one we face. So far as we know, neither of the parties to this tragedy did anything to keep his religion alive. What you do on Sunday morning in college will have far-reaching effect on your future and that of Ohio Wesleyan. We have set aside the second week in February for a visitation by a Christian Mission. When that time comes I hope we shall remember how much we needed our religious resources in September.

A second resource worth remembering is our counseling services. So far as we know neither of these young people gave the experts a chance to help them with their basic problem. I hold in my hand a leaflet giving dozens of places in Delaware where persons with difficulties can find sympathetic and competent assistance. If we don't need help ourselves, let's help those who do.

A third potentiality for strength or tragedy lies in our interpersonal relations. Let's be frank. Nearly everyone in this room is looking forward to a home of his own and a happy family life. I say to you

(Continued on page 19)

Pfeiffer Chapel, MACMURRAY COLLEGE

SYMBOLICALLY located in the heart of the campus of MacMurray College, Jacksonville, Illinois, is the stately Annie Merner Chapel, center of the college's spiritual life and an important hub of Illinois Methodist activity.

Since its completion in 1949, Annie Merner has been the center of many of the functions of 500 young women who attend MacMurray each year. Not only are weekly religious services held here, but it also provides excellent facilities for presentation of concerts and lectures which are an integral part of the college's well-rounded educational program.

Every other year the Illinois Annual Conference of The Methodist Church meets on the MacMurray campus, with the beautiful chapel the setting for general sessions and worship services. For most of a week the ministers, and in many instances their wives and families, live on campus in student residence halls and have their meals in the college dining hall.

An interesting example of the cooperative accomplishments and close relationship between the college, the Illinois Conference, the Board of Education of The

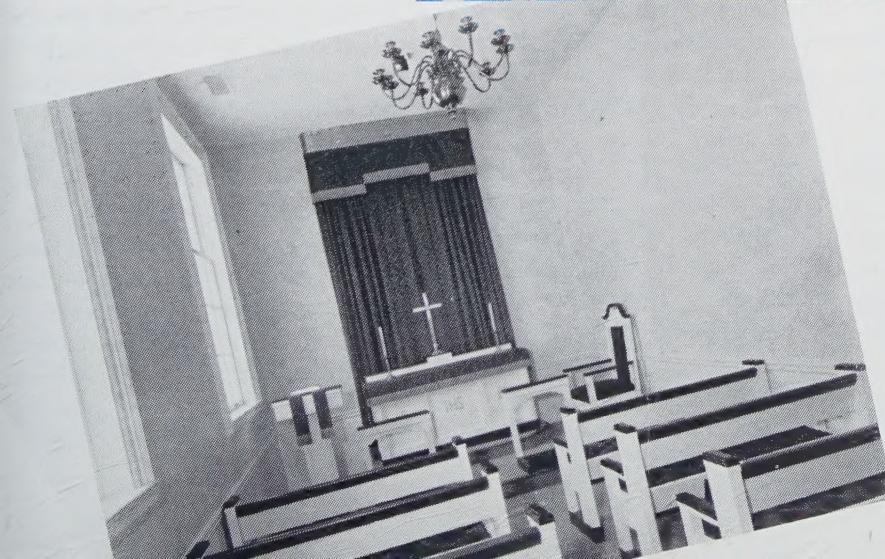
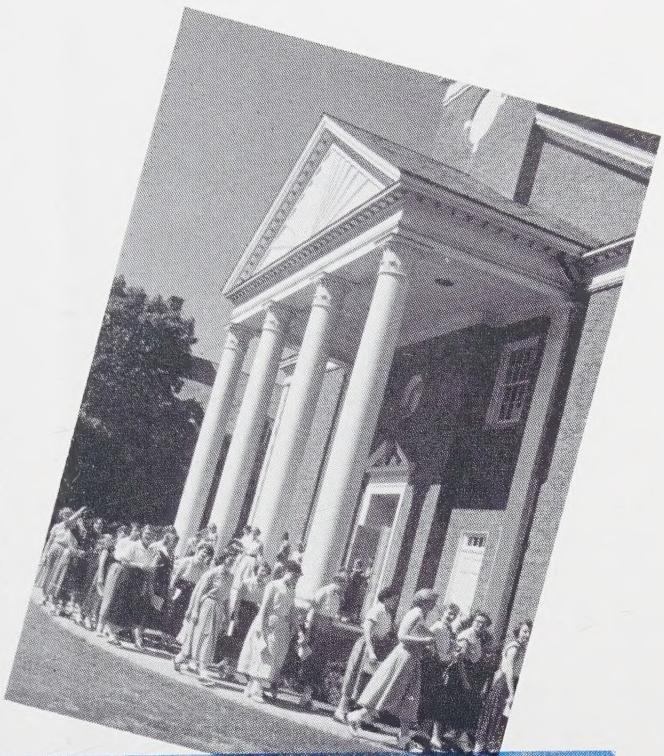
Methodist Church, friends of the college and of Christian education and the community of Jacksonville is provided in the story of the erection of Annie Merner Chapel.

Built at a cost of \$500,000, the chapel is the direct result of an initial gift of \$125,000 to MacMurray from Annie Merner (Mrs. Henry) Pfeiffer, one of the country's outstanding Christian benefactors. Added to this generous gift was the significant grant of \$25,000 from the Board of Education, out of funds raised in the Crusade for Christ.

Methodists throughout the Illinois Conference were thrilled by the prospect of building the chapel, and gave unselfishly toward its construction. Special credit is due the superintendents of the seven districts of the conference for their energy and enthusiasm which resulted in more than \$100,000 being raised for the building.

Its architectural style inspired by meeting houses of New England, Annie Merner Chapel is of Georgian design with a red brick exterior with white trim. Rising above its white-columned portico is the majestic steeple which points 150 feet into the sky.

LEFT, ANNIE MERNER CHAPEL. RIGHT, STUDENTS LEAVE AFTER TUESDAY MORNING RELIGIOUS SERVICE. BELOW, THE CHAPEL CHOIR, AND INTERIOR OF THE DEMOTTE MEDITATION ROOM. THIS SMALL CHAPEL WAS FURNISHED BY THE FAMILY OF A FORMER PRESIDENT OF THE COLLEGE, DR. WILLIAM H. DEMOTTE.



At one time during the construction of the building it was proposed that the steeple be eliminated as an economy measure. Prevalence of better judgment fortunately saved this most impressive feature. One trying now to envisage the chapel without its spire comes up with a bleak vision indeed.

The sanctuary is an unusual blending of usefulness and worshipfulness. In the white, mahogany-trimmed pews made up of individual folding seats, there is a seating capacity of 1,200. A feature of the chapel is its deep semi-circular chancel designed to accommodate the 45-voice chapel choir.

In the northwest corner of the chapel—behind the chancel—is the DeMotte Meditation Chapel, beautifully furnished by the family of William H. DeMotte, president of the college from 1868 to 1875.

The pulpit, lectern, clergy pews, reredos, altar and furnishings are a memorial to the McElfresh family which has figured prominently in the founding and history of Murray alumnae, the organ has of Illinois Methodism. These were given by the Reverend McKendree McElfresh Blair, professor of religion and chaplain of the college, in memory of his great grandfather, Rev. John McElfresh, ordained by Bishop Asbury and the first signer of a petition to the Illinois Conference asking that MacMurray College be founded; Mr. Blair's grandfather, Rev. Wm. M. McElfresh; and his mother.

In the fall of 1952 a magnificent four-manual organ was dedicated in the chapel. A gift of the MacMurray alumnae, the organ has added to the impressive student worship services held each Tuesday during the school term.

The Tuesday chapel service is a weekly religious high light on the

campus. This is a formal worship with a visiting minister preaching in most instances. The chapel choir and the organ add musical beauty to the services.

Although it is primarily a worship center, rarely a day passes without the chapel serving a need of the college. The chaplain's office is located here, and provides a place for counseling of students and for meetings of the student-faculty chapel committee which plans the Tuesday services.

Annie Merner Chapel also serves as the focal point during Religious Emphasis Week each year. During this period an outstanding minister comes to the campus for a series of services in the chapel as well as for conferences and interviews with students.

It is not surprising then that the chapel, which on first view usually is regarded as a show place, soon comes to mean much more to students, ministers, friends of the college and residents of Jacksonville. The warmth which it creates through its skillful construction and furnishings, and the vital religious place it fills in the college, church and community have made it, though relatively new, a revered institution.

Not merely because of the classic beauty of the sanctuary do so many MacMurray graduates return here to be married. It is more than mere structural beauty that causes visitors, the first time they enter the chapel, to stop in silence. This special feeling may stem from many sources for different individuals. Certainly to students it is an outgrowth of beautiful associations and stirring experiences which foster continued revered remembrances.

But whatever the reason for the special significance all feel in Annie Merner, it is very real, and probably is best illustrated by an

incident which happened at its dedication. On this day as a great crowd poured into the new building they immediately were impressed by the lavish floral decorations. Most prominent among these were bouquets and displays sent by the laborers who, while building the chapel, had experienced the warmth of the chapel, and who had shown their feelings in this way.

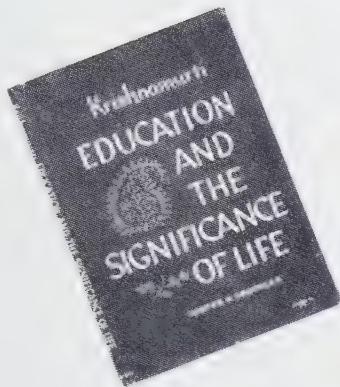
Good Neighbor Award

(Continued from page 5)

Dr. Dodson's distinguished contributions in human relations, as executive-director of the Mayor's Committee on Unity in New York City, and as legislative leader for Public Relations Counsellor. Among many other similar services, he was consultant to Branch Rickey when Jackie Robinson was given his chance with the Brooklyn Dodgers. The constructive handling of this notable chapter in human relations, opened the door not only for Jackie Robinson, but for all Negroes in professional baseball and other sports. His creative Christian leadership has been felt in many areas of contemporary American life.

Dr. Dan W. Dodson is professor of education, Center of Community and Field Services of New York University. He is an active member and official in Christ Church (Methodist) in New York City. It was most appropriate for his pastor, Dr. Ralph W. Sockman, to present this distinguished award for New York City Missionary Society.

Dr. Dodson is the esteemed author of many publications on human relations, as well as constructive leader wherever mutual understanding and good will are sought between racial or minority groups.



reviewed
by
Myron F. WICKE

EDUCATION and the significance of life

J. Krishnamurti

Harper & Brothers, 1953, \$1.50

"The man who knows how to split the atom but has no love in his heart becomes a monster."

Such lines as this flow from every page of Krishnamurti's brief book, *Education and the Significance of Life*, and they suggest its style and content. The key to the book is the author's judgment that love is the chief lack in modern educational planning and the result is a society and civilization without love.

We need, says the author, to be taught not *what* to think but *how* to think, for the real purpose of education is to lead to self-knowledge. Apart from self-understanding there can be no personal freedom, no inner unity. Modern mass education, however, is concerned almost exclusively with techniques of one sort or another, and tends to become a blatant conditioning process in which the student is

encouraged to ape his elders and to copy the past. The result is to leave the student skillful but confused, and subject to every kind of external pressure. The tendency is, therefore, to develop "all brain and no heart," with each one reaching for his own gratification. Our educational system helps to make us acquisitive and nationalistic, leading us to war and our children to destruction.

What is the solution? Krishnamurti finds a large part of the answer in an education based upon love, and planned by teachers who are themselves free and integrated human beings. "What is essential in education, as in every other field, is to have people who are understanding and affectionate, whose hearts are not filled with empty phrases." The book abounds in challenging sentences like the following:

We are turning out, as if through a mould, a type of human being whose chief interest is to find security, to become somebody important, or to have a good time with as little thought as possible.

True religious education is to help the child to be intelligently aware, to discern for himself the temporary and the real, and to have a disinterested approach to life; and would it not have more meaning to begin each day at home or at school with a serious thought, or with a reading that has depth and significance, rather than mumble some oft-repeated words or phrases?

Life is a well of deep waters. One can come to it with small buckets and draw only a little water, or one can come with large vessels, drawing plentiful waters that will nourish and sustain. While one is young is the time to investigate, to experiment with everything. The school should help its young people to discover their vocations and responsibilities, and not merely cram their minds with facts and technical knowledge; it should be the soil in which they can grow without fear. . . .

To transform the world, there must be regeneration within ourselves. Nothing can be achieved by violence, by the easy liquidation of one another. We may find a temporary release by joining groups, by studying methods of social and economic reform, by enacting legislation, or by praying; but do what we will, without self-knowledge and the love that is inherent in it, our problems will ever expand and multiply. Whereas, if we apply our minds and hearts to the task of knowing ourselves, we shall undoubtedly solve our many conflicts and sorrows.

When there is love, sex is never a problem—it is the lack of love that creates the problem.



PRESIDENT JAMES P. BRAWLEY OF CLARK COLLEGE SHARES HIS VISION FOR THE FUTURE WITH TWO OF HIS YOUNG GRADUATES.

ESSENTIAL *to a free America*

MEETING in Nashville last autumn, the presidents of eleven Methodist colleges for Negroes prepared the following statement regarding the service rendered by Race Relations Sunday Offerings to the education of Negro young people:

The Methodist Church has from its beginnings recognized the need for education under Christian auspices. While the State now recognizes more fully than ever before its responsibility for education, it is the conviction of the Church that freedom of thought can best be guaranteed, and liberal and cultural development more extensively stimulated through the maintenance of a system of church-supported colleges. This basic philosophy of the

Church has been responsible for developing a large body of men and women who have, over the years, provided Christian leadership in all phases of American life.

These church-related colleges have been, and still are, essential to the development of a free, unregimented America. They represent democratic society at its best.

The Methodist colleges for Negroes in the South were established to meet a particular need—to provide educational opportunity to Negroes who otherwise would have been without schooling. In the rapidly changing social and economic structure of the South, there is still need for these schools. Seventy-three per cent of the Negroes of college age



ETHODISM'S NEGRO COLLEGES OFFER A VARIETY OF COURSES AND COCURRICULAR ACTIVITIES: THE CHAPEL QUARTET AT WILEY COLLEGE, MARSHALL, TEXAS; STUDENT SHARES IN DINING ROOM SERVICE AT BENNETT COLLEGE, GREENSBORO, NORTH CAROLINA; A TYPING CLASS AT BETHUNE-COKKEN COLLEGE, DAYTONA BEACH, FLORIDA; AND STUDENTS CHECKING OUT BOOKS AT THE RUST COLLEGE LIBRARY, HOLLY SPRINGS, MISSISSIPPI.



METHODISM'S MEHARRY MEDICAL COLLEGE, NASHVILLE, IS ONE OF TWO ACCREDITED MEDICAL SCHOOLS FOR NEGROES IN THE U. S.

still live in the South. Eighty per cent of all students in the United States, who attend college, attend in their home states. The ever-increasing numbers of students seeking college education indicate the need for strengthening the educational program of the Church in order to meet more satisfactorily the intensive competition from secular agencies. The academic standards of state and private institutions are being raised. The Church cannot afford to compromise with mediocre academic standards.

Today there are more than a million Negro students in the secondary schools of the country. What has made these and many similar achievements possible? The answer is the struggling, privately sup-

PRESIDENTS OF METHODIST NEGRO COLLEGES MEET IN NASHVILLE TO DISCUSS MUTUAL PROBLEMS. SEATED ARE DR. H. L. DICKASON, MORRISTOWN, DR. RICHARD V. MOORE, BETHUNE-COOKMAN, DR. HARRY V. RICHARDSON, GAMMON, AND DR. JAMES P. BRAWLEY, CLARK. STANDING ARE DR. JAMES S. THOMAS, ASSOCIATE DIRECTOR OF THE DIVISION OF EDUCATIONAL INSTITUTIONS, BOARD OF EDUCATION AND BISHOP J. W. E. BOWEN OF METHODISM'S ATLANTIC COAST AREA.



ported Negro colleges of the South. The faculties of southern Negro high schools today are overwhelmingly the products of small Negro church colleges. The pulpits of Negro Methodist churches are filled by men from the same schools. Today there are 70,000 Negro teachers in the United States, more than 17,000 ministers, 6,000 nurses, 4,000 doctors and 1,600 dentists. These are mainly the graduates of the private Negro colleges in the South.

Even with the notable achievements of the Church, we are not training nearly enough teachers, doctors, dentists, engineers, or nurses—to name only a few fields. Needed at once are 20,000 additional physicians, 7,000 dentists, 4,000 nurses, 280,000 teachers. Needed, that is, are more graduates from Negro institutions of higher learning. This requires stronger colleges and adequate financial assistance to make and keep them effective.

Race Relations Sunday Offerings will help the colleges to provide more adequate educational opportunities to their students. These offerings will also help prepare students who will bring to their vocations Christian dedication and purpose.

M. LAFAYETTE HARRIS, Philander Smith College

L. M. MCCOY, Rust College

H. L. DICKASON, Morristown College

J. S. SCOTT, Wiley College

A. W. DENT, Dillard University

JAMES P. BRAWLEY, Clark College

HARRY V. RICHARDSON, Gammon Theological Seminary

DAVID D. JONES, Bennett College

RICHARD V. MOORE, Bethune-Cookman

J. J. SEABROOK, Claflin College

M. S. DAVAGE, Huston-Tillotson College

Methodist Colleges for Negroes Face the FUTURE

ABOUT 2,000 Negro students are attending college and university classes with white students in southern and border states. Now that state schools are opening their doors to Negro students, how will Methodist church-related colleges be affected? What do the presidents of church colleges for Negroes think the changing racial situation in the nation will mean to their schools?

To get answers to these questions, *Church and Campus* recently conducted a survey among presidents of eleven schools. Sample replies from six presidents are given below. These presidents are: H. L. Dickason, Morristown Normal and Industrial College, Morristown, Tennessee; Matthew S. Davage, Huston-Tillotson College, Austin, Texas; M. LaFayette Harris, Philander Smith College, Little Rock, Arkansas; L. M. McCoy, Rust College, Holly Springs, Mississippi; J. J. Seabrook, Claflin University, Orangeburg, South Carolina, and J. S. Scott, Wiley College, Marshall, Texas.

I

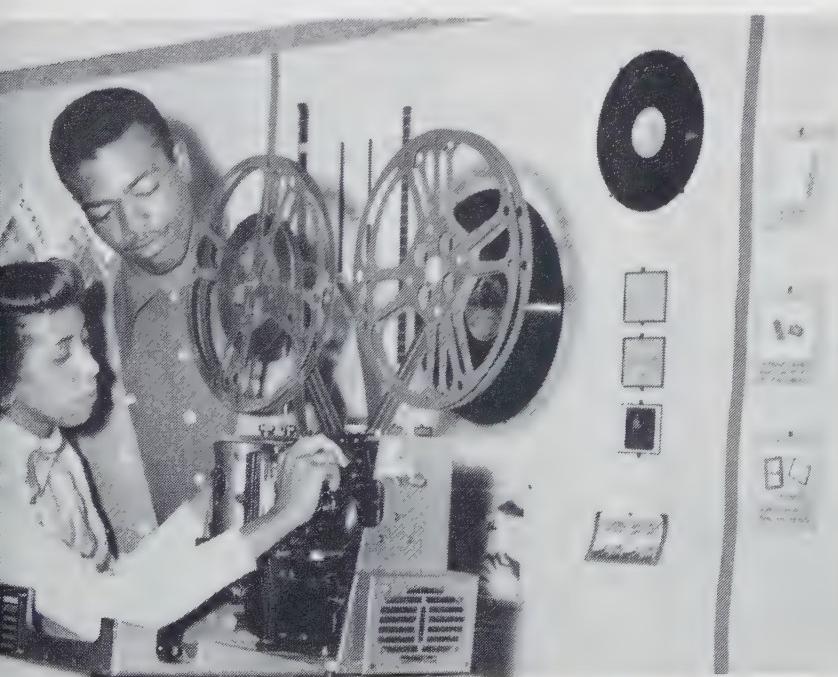
Q. Do you think integration of white and

Negro students into one system of higher education in the various states will remove the need for strictly Negro institutions?

HARRIS: Yes. It will also remove the need for strictly white institutions. It will provide, however, ample room for good institutions of high quality. This is especially true regarding schools sponsored by the church.

SEABROOK: I do not think the need for strictly Negro institutions debatable. I think the registration in all private colleges will continue to be high. Some students will be seeking personal attention, the services, and familiar atmosphere of the church-related institution. These may be white or Negro students. Many will come because their parents attended. Some Negroes will prefer to be enrolled in a college predominantly Negro because they will have much in common with the majority. Others will be in search of closer student-faculty relationships. Some will enter because they are unable to afford the cost of education and living in a large college.

McCoy: I think the institutions that have been



STUDENTS BUSY IN THE
AUDIO-VISUAL PROGRAM
AT BETHUNE-COOKMAN

admitting Negro students only will be needed for many years as schools admitting both Negro and white students under the integrated system.

DAVAGE: Integration of Negroes into white colleges and universities in the southern states will, undoubtedly, affect the attitudes of Negro youth toward the all-Negro college and will draw a considerable number of students away from it. I do not believe, however, the need for strictly Negro institutions will be removed any time soon. In fact, this trend will perhaps result in the Negro colleges becoming stronger and therefore more attractive. For many years to come, there will be a need for these colleges and an increased appreciation of their value in Negro life.

II

Speaking about The Methodist Church and race, the 1952 General Conference said, "It is more immediately our imperative duty to confess our failure to achieve God's will in Methodism and then resolutely to set about achieving a Christian brotherhood in the church that will be free from racial discrimination and segregation.

"We propose that the church seek to free itself utterly from racial discrimination and segregation.

"The institutions of the church . . . colleges, universities, theological schools . . . (should) carefully restudy their policies and practices as they relate to race, making certain that these policies and practices are Christian."

Q. What do you think the church college for Negroes can do to help carry out the intent of the 1952 General Conference resolution on racial discrimination and segregation?

DICKASON: These church-related colleges can and will establish a pattern or blueprint to deal positively with segregation and discrimination from an educative point of view. Some suggested steps: (a) point out to several student bodies the fundamental principles of race relationships and a fuller understanding of the meaning of democracy in theory and in practice; (b) establish short courses in civic devotion (democracy) and race relations; (c) promote interracial forums to consider the social, political, religious, economic, and practical phases of discrimination and segregation in order to understand better the mission and meaning of real brotherhood; (d) sponsor interracial workshops with interracial instructors and consultants.

SCOTT: The major contribution would be for

these colleges to prepare to offer first-class training as Christian, liberal arts institutions.

HARRIS: The church college for Negroes must strive first and foremost to make the quality of its work and its Christian emphasis so basically praiseworthy that the public would evaluate it upon its merits and that alone. When this happens, persons will apply for admission on the basis of what they feel the college has to offer. Such persons should be admitted solely on the basis of their ability to satisfy admissions requirements. Indeed, the so-called Negro college in The Methodist Church can pioneer in this area. It must be kept in mind that the so-called Negro college does not discriminate because of race, creed, or color. Such impositions are external in origin.

III

Q. What is the purpose of the Negro college?

DAVAGE: The purpose of the Negro college is to (1) provide higher learning for Negro youth when and where it is impossible to obtain it in white institutions because of segregation and discrimination; (2) give them insights into the life, problems, and conditions of their own people and prepare them for leadership and citizenship among their people and within the larger framework of society.

HARRIS: I do not believe there is any such thing as a Negro college. *There are colleges.* It so happens that state laws define the so-called Negro college and white college. It will follow that there is no such thing as a distinct purpose for a Negro college or a white college.

SCOTT: In the past, it has been to provide adequate Christian training for Negro students primarily. In the future, this purpose should be continued on an interracial basis.



Methodism

close to the IRON CURTAIN

As an educational institution the Union Scandinavian School is a modest one when compared to other famous seminaries in the world. Nevertheless, it is one with a cause and an opportunity that are thoroughly challenging and one of which Methodism rightfully can be proud.

We have, as Americans, a high stake in this area. Methodism is definitely a minority group struggling for existence and Scandinavian brethren are in danger of being overlooked in our attempts to meet the more spectacular claims of other areas. It is not the intent to discuss here all the ramifications of the European "state" and "free" church problems. Our concern is to present some facts concerning the educational tasks of Scandinavian Methodism and how they are related to the seminary at Gothenburg.

The Union School serves the entire Scandinavian Area, Denmark, Finland, Norway and Sweden, with a total population of about twenty million people, 95 per cent of which are members of the "state" church, Lutheran. Methodist membership approximates fifty thousand, a very small base for supporting any kind of an educational system. Nevertheless, Union School is the strongest institution among many serving the "free" churches. It is a school of and by modern prophets. It is the center around which and

Methodists in the Scandinavian countries are served by Union Theological Seminary at Gothenberg, Sweden. This institution, cooperating with the College of Puget Sound, Tacoma, Washington, provides a summer school which gives an opportunity for education which is truly international.

through which all the work, hopes, aspirations and spiritual foundations of Scandinavian Methodism have their being, and through whose influence power also flows to many other denominations and institutions.

Union School is the logical and strategic center for Methodist activities in Northern Europe. Centrally located geographically, the lines of communications are perfect in all directions. Its challenge and opportunity as a sphere of influence close to the Iron Curtain should awaken church leaders everywhere to its needs and its work. I would go one step further and urge that not only Methodism but all major Protestant denominations should be interested in the life and standing of this school. Northern Europe needs an interdenominational educational center.

In point of years, Union School is young. Classes began in 1924. But the story goes back to 1853 when the first Methodist missionaries were sent to Scandinavia by the American Board of Foreign

Missions. As local Methodism grew, the need for trained leaders also grew. In 1881 there was propounded a motion to organize a union school for the training of pastors and missionaries for the churches. This dream was encouraged by a rather generous promise of financial aid by the American Board and an American layman. The effort came to naught. In 1898 and again in 1899 further progress was made, and, in principle, the plan to establish such a "union" school was approved by the local conferences. Again the attempt failed, largely due to failure to receive the expected and promised help from America. In 1904 the directors were forced to conclude that a common, or "union" school for ministerial training in Scandinavia was not then possible.

That the idea of a union theological seminary did not die is proof of the need for such a school in the Methodist economy of the region. The plan continued to

PROFESSOR KALLSTAD SHOWS HIS STUDENTS A BOOK DURING INFORMAL SESSION OF SUMMER SCHOOL. FIVE IN THE CLASS ARE NORWEGIAN, ONE DANISH, FOUR SWEDISH, AND ONE AMERICAN. BELOW, REV. AND MRS. AMOS ROGERS, GRADUATE STUDENTS AT EMMY'S CANDLER SCHOOL OF THEOLOGY, HAVE SERVED ON THE STAFF OF THE INTERNATIONAL SCHOOL.



grow and appeared on the agenda of many conferences.

In 1916, at the first Scandinavian Central Conference, the question was raised again. In 1920 negotiations were once more initiated with the Board of Missions in New York. The Scandinavian commission on co-ordination of Methodist educational activities desired that its seminary should from the beginning be equal in quality and status to that of other such institutions under the auspices of the church in other parts of the world. It should particularly be a worthy colleague of institutions in the United States. Its curriculum should be acceptable in exchange with other schools and its graduates must receive comparable certificates and degrees.

It was quite natural that the Scandinavian Methodists should look to the United States and the church there for encouragement and recognition. Their status as dissenters from the Scandinavian "state" churches would not make it likely that local educational systems would willingly and quickly confer upon the infant Union School the desired rights and privileges. In the eyes of the state and the majority of the people, the



Methodists were still a disruptive, though tolerated, element to be treated with a minimum of recognition.

The negotiations and efforts by the Scandinavians were met with warm expressions of sympathy by the American Board but only with modest financial aid. Years of correspondence, many meetings and long discussions over the working out of particular details followed. Some progress was made.

In 1922 the plans were again laid before the respective national annual conferences and adopted. A board of directors was selected, with Axel Engstrom of Sweden as chairman, and the Reverend Th.

Arvidson, now bishop, retired, as corresponding secretary. Its first and greatest problem was where and how to find suitable quarters. Fortunately the city of Gothenburg put up for sale a palatial private mansion which it had acquired. This property, known locally as "Overaa," together with its extensive grounds, was a show place of the community.

The Methodists were quick to see its possibilities. They immediately took the courageous step of acquiring the property for the four conferences. At Oslo in 1924 the final definitive resolutions and legislation were passed and Union Scandinavian School was launched.

But more crises and difficulties lay ahead. Financial support from cash and pledges had never been as large as had been expected, especially from America. Support had to come mostly from within the local conferences. A good start had been made however when the world economic bubble burst, followed by the great "depression" of the late twenties and early thirties.

Union School survived. It grew in stature and vigor. Its graduates were making good in a world of

need. Then came the second world war. Denmark, Norway, Finland were invaded and ravaged by war and occupation. Churches were isolated, disrupted, hemmed in by all sorts of restrictions and obstacles. Leaders were often persecuted, and students from the occupied countries were denied the privilege of going to Gothenburg. Those who already were in Sweden when the war broke out could not go home. Churches, schools, and people suffered.

Union School in neutral Sweden continued to be a life-giving center, often in ways that scarcely could have been foreseen at its inception. Students and teachers did much to help their friends in the occupied countries.

Peace saw no end to problems facing the Methodists of Scandinavia. Rather, they seemed to multiply.

The staff of Union School have done much to meet this challenge. They are exploring all points of view, studying better ways of organization of church and school. Young men and women have been encouraged to go abroad for study. Many have received helpful scholarships from institutions in the United States. It has been a period of study and preparation.

To attract attention to its needs and at the same time to serve its people, Union School has developed a phase of work which is proving most inspiring to laymen in many countries as a significant step in international relations. Together with College of Puget Sound, Tacoma, Washington, under auspices of the Pacific Northwest Conference, it has organized and played host to the Cooperative International Summer School. Four weeks during July and August students and teachers from Scandinavia, Great Britain, and the United States get together for

study and fellowship. In addition to the sponsoring institutions, several others have been represented among lecturers and students. Notable among these have been Candler School of Theology of Emory University, the University of Chattanooga, and Handforth College of Birmingham, England.

What of the future? In the writer's opinion, Union School and the Cooperative International Summer School constitute one of the strongest ties between institutions and personnel related to The Methodist Church and Protestantism in the Americas and Europe. These schools are needed to give challenge to thinking and practices that have become bogged down in traditions and theological restrictions. The strength of Union School lies in its independence. Its weakness lies in the meagerness of its capital resources and physical facilities and in the small number of Methodists in the sponsoring episcopal area.

Union School and its unique summer school hope many friends will be found in America, friends who will see its need and the opportunity to come to its side. For adequate service to Methodism, even to Protestantism in general, Union School must grow. The most pressing needs are for greatly enlarged library facilities and resources, dormitory, general school equipment, and endowment.

Scandinavia could well be the point of beginning for freeing the European churches from vestiges of state and political control. Scandinavia perhaps is the well-spring from which a great world reawakening in religion might start. The opportunity is there for the grasping. The people called Methodists, as leaders among the

"free" church denominations, ought to set the pace.

AMERICAN TRAGEDY

(Continued from page 7)

solemnly, you can't expect to eat your cake now and have it later. You can either be a chiseler or a builder. You can either contribute to the moral fiber of this campus or you can be merely a statistic in one of Mr. Kinsey's animal books.

Finally, let's look to our social resources. We can't build a social program out of a situation where a lot of people merely splinter off by twos. Last year some of you went to work on our Saturday night problem with excellent results. May I challenge our social committees to bring some real imagination to bear on this subject. We have a new Union and a Gymnasium at our disposal, and there are all kinds of things we can do with them. Why not make Saturday night campus night?

This is what it all adds up to: in the days ahead you and I will be proving somebody's hypothesis in everything we do. Some are prepared now to believe the worst about us. Others still have faith that we are desirably different at Ohio Wesleyan. The question is: "Whose hypothesis will you prove?" Let's each make a habit of asking ourselves the question: "If everybody here were like me, what would Ohio Wesleyan be like?"

This is a year to stand up and be counted. We have had enough of the negative this past week to last a long time. Let's make it a year of the positive. What do you say?

At Our Methodist Colleges

Feature

■ Cornerstone of new \$75,000 Children's House at Bennett College, Greensboro, North Carolina, first nursery school to be built on any Negro campus, was laid October 10, by Mrs. J. N. Rodeheaver, of Winona Lake, Indiana, chairman of the Home Department, Woman's Division of Christian Service, The Methodist Church.

Members of board of trustees, faculty, and undergraduates heard Dr. David D. Jones, college president, pay tribute to all who had made the new building possible. The building, obtained by Bennett College from funds of the United Negro Colleges, will be a school for twenty-five children. President Jones announced that his wife, Mrs. Susie W. Jones, will be chairman of an interracial committee which will oversee the school. Director of the Children's House will be Mrs. Nettie Nash Banks of Bennett College home economics department; Francis Grandison of the psychology department will act as consultant.

The ceremony was the final event on the Founders' Day program commemorating the eighty-first anniversary of Bennett College. Twenty-seven years ago when Dr. Jones became president of Bennett, his family, the faculty and ten students crowded into Kent Hall. Assets were barely enough to keep the plant open: a run-down four-building center, a thirty-five acre campus planted in turnips and corn. Says Dr. Jones, "In those days since we didn't

have any money—or any real prospects of getting large sums of money—we had to have ideas."

By 1930, the school had progressed to class "A" from a very low "D" rating in 1926. In 1932, the General Education Board contributed \$250,000 which was matched by Mrs. Henry Pfeiffer and the development of Bennett got into high gear. The success and growth of Bennett constitute a story of successful human relations and remarkable achievement in the education field.

Bennett College has grown in twenty-seven years, under the personal guidance of Dr. Jones. Today Bennett has an enrolment of over four hundred students from twenty states and several foreign countries. These students are receiving valuable training in Christian leadership from a faculty of over sixty persons.

Developments

Christian Faith on the Campus

■ "Is Christian faith compatible with full inquiry?" was one of the questions discussed in a series of programs on "Criticism and Faith" held during the first semester for graduate students at Duke University, Durham, North Carolina. Duke professors discussing "Criticism and Faith" in their respective fields were Dr. Waldo Beach, professor of Christian ethics; Dr. W. T. Laprade, professor of history; Dr. Claiborne Jones, professor of zoology; Dr. D. K. Adams, pro-

fessor of psychology; and Dr. Allan M. Carter, professor of economics.

■ Syracuse University has increased the value of scholarships awarded children of clergymen. All clergymen's children who meet the university's academic standards are eligible for half-tuition scholarships, valued at \$350 annually. Applications should go to the Dean of Admissions, Syracuse University, Syracuse, New York.

■ Northwestern University has reduced its student loan rates from 5 per cent to 2½ per cent. Loans will be available for tuition and "other expenses." Interest will not be charged until after graduation or withdrawal from school.

■ Formation of a President's Advisory Committee of nine faculty and administration members has been announced by President Edward W. Seay of Centenary Junior College, Hackettstown, New Jersey. Meeting once a month to discuss academic and administrative policies, the group will have opportunity to work out their problems on a common level of understanding and cooperation.

Opportunity

■ A once-in-a-lifetime opportunity to study with outstanding theologians is being offered ministers, ministerial students and other qualified church workers during the summer of 1954 through the Chicago Ecumenical Institute, scheduled for August 2-13. Twelve Chicago area theological seminaries will cooperate in carrying on the program. President Arthur Cushman McGiffert, Chicago Theological Seminary, chairman of the committee for the institute, says the institute has been planned to afford serious students of reli-

gion and workers in religious fields an opportunity to study with the delegates and consultants who will be participating in the Second Assembly of the World Council of Churches on the Northwestern University campus, August 15-31, 1954. The institute will be held simultaneously on six Chicago campuses, including Methodism's Garrett Biblical Institute.

Program at each center will include three lecture classes and three seminars daily, ecumenical worship, opportunity for conferences with faculty leaders, and visits to places of ecclesiastical interest in the Chicago area. Inquiries should be sent to Dr. A. C. McGiffert, 5757 University Avenue, Chicago 37, Illinois.

■ Principal speaker at Simpson College's liberal arts festival, May 7-8, 1954, will be Charles Malik, United Nations representative from Lebanon. This will be in connection with the formal inauguration of Dr. William E. Kerstetter as president of Simpson.

■ Midwestern college students gathered at DePauw University



for regional Wesley Players Conference, October 23-25. Workshop leaders attending conference, sponsored by DePauw's Methodist Stu-

dent Movement, were Newell Davis, staff member at New York's Union Theological Seminary and former vice president of National Wesley Players, and Stanley Knock of the Methodist Radio and Film Commission, Nashville, Tennessee. DePauw Players presented three performances of Christopher Fry's religious drama, "A Sleep of Prisoners."

■ National College, a liberal arts school specializing in preparing young people for Christian service, becomes a coeducational institution with the start of the second semester in January. Now in its fifty-fourth year at Kansas City, the school has been solely for young women. Decision came in concluding periods of annual

board of trustees meeting in October. Dormitory facilities for men will be available by September, 1954.

■ To inspire deeper religious thinking among all students, whatever their faith, Dickinson College, Carlisle, Pennsylvania, is bringing to the campus many of the great pulpit voices of America. In the course of sixteen services, students will hear a rabbi, Baptist, Episcopalian, Lutheran, Methodist, Presbyterian, and Unitarian ministers. Visiting preachers speak, confer with students and participate with faculty members in panel discussions. January-February speakers will be W. Emory Hartman, pastor, Bexley Methodist Church, Columbus, Ohio; Harry Emerson

Celebrations

Central College—Precentennial Convocation, November 13-15, 1953; program including long-distance telephone address by Ronald V. Spivey, pastor, Wesley Chapel, birthplace of Methodism, London, England. (Originated from pulpit once used by John Wesley and amplified for audience.)

Cornell College—Centennial Convocation and Conference on Religion in Higher Education, November 15-17, 1953; Harold A. Bosley, former dean, Duke Divinity School, delivered centennial address.

Evansville College—Special centennial observance, January 10, 1954.

Kansas Wesleyan University—Founders' Day, November 12, 1953; Earl C. Sams Hall of Fine Arts and Miller Chapel dedicated by Bishop Dana Dawson.

Scarratt College—Founders' Day, November 20, 1953; students presented "God Still Speaks," three-act drama based on experiences of Scarratt alumnae imprisoned thirty-three months by North Korean communists.

Duke University—Dedication of Elizabeth P. Hanes Nurses' Residence, October 22, 1953; physical facilities have helped make possible program leading to Bachelor of Science in Nursing degree—Dedication of William Brown Bell Medical Research Building, October 24, 1953; building has enabled Duke to step up research program and is serving in cooperative studies between Duke and the Veterans' Administration Hospital.

Fosdick, minister emeritus, the Riverside Church, New York City, New York; Paul E. Scherer, professor of homiletics, Union Theological Seminary, New York City, New York; and Albert Edward Day, pastor, Mount Vernon Methodist Church, Baltimore, Maryland.

Financial Improvements

- A high light in the fall meeting of the board of trustees of Philander Smith College was the presentation by President M. Lafayette Harris of \$300,000 to the board for investment by its investment committee. Of this amount, \$200,000 has been earmarked for new construction and \$100,000 for special endowment. This amount was in addition to some \$43,000 now invested as alumni scholarship funds.
- Construction of new \$500,000 science building on Florida Southern College's Frank Lloyd Wright Campus is in progress. Will be dedicated as Polk County Science Building, in honor of residents of Florida Southern's home county who two years ago spearheaded a campaign which netted about \$200,000 in gifts and pledges for the project.

Personals

Observed: Dr. John W. Long, thirty-second anniversary as president of Lycoming College, October 18, 1953, Williamsport, Pennsylvania.

Appointed: The Rev. W. A. Redfield, assistant to the president, Rocky Mountain College, Billings, Montana.

Spoke: Dr. Alton O'Steen at LaGrange College, LaGrange, Georgia, Religion and Life Week. Head of music department at University of Alabama, used "Religion and Music" as subject.

Dr. Charles T. Kendall, pastor, Central Methodist Church, Phoenix, Arizona, at DePauw University Religious Evaluation Week, Greencastle, Indiana. DePauw graduate and father of three DePauw students. The Rev. John Donaho of First Methodist Church, Corpus Christi, Texas, Fall Preaching Mission at Southwestern University, Georgetown.

Elected: Mrs. Regina Ewalt, dean of women at Willamette University, Salem, Oregon, president of Northwest Association of Deans of Women.

Named: Dr. Lenox D. Baker, orthopedic surgeon at Duke University and medical director of North Carolina Cerebral Palsy Hospital, president elect of American Academy for Cerebral Palsy.

Martin L. Black, Jr., Duke University professor of accounting, editor, *The Cooperative Accountant*, national professional journal. Consultant to the controller of the Atomic Energy Commission.

So They Say

"It is impossible to think in any field without taking something on faith. . . . In the effort to find a common ground in a university, we can get on much better if we realize that we stand on faiths, not on facts. The real choices facing university teachers are among competing faiths like scientism, humanism and Christianity."

Dr. Waldo Beach, professor of Christian Ethics, Duke Divinity School, to graduate students.

"Both Hitler and Mussolini spearheaded their plans for a totalitarian government by arousing distrust of scholars and educational leaders. . . . Such a government gains momentum through casting suspicion on educational institutions by insinuating that they are trying to overthrow our demo-

cratic government. Teachers are suspected and charges fly uninhibited. . . . On this one matter, however, there should be no dissent: No American school should furnish a podium for a communist and his diabolical objectives. Eternal vigilance is the price of liberty. . . . But after saying that, let us remember that sound educational practices require freedom of thought and expression. Let us not forget that democracy grants the right to disagree. The study of controversial issues has always been regarded as essential in a democracy."

Dr. John O. Gross, executive secretary, Division of Educational Institutions, Board of Education, at Duke Divinity School.

"Our school system is more important than ever before because the job of being an American citizen is more complex than ever before in our history. Knowledge and understanding and vision beyond the demands of yesterday are required of tomorrow's citizens. Our schools—all our schools—in consequence, must have a continuing priority in our concern for community and national welfare. In our school system an important place is filled by the small, often church-related, liberal arts college."

President Eisenhower in a recent address at Defiance College, Defiance, Ohio.

"The preacher today becomes the conscience of the nation and must have the ability to make people sense eternity."

Bishop Matthew W. Clair, Jr., St. Louis Area of The Methodist Church, to Boston University theology students.

"Honesty was his most sovereign characteristic. He practiced honesty of word and deed himself and expected it of others, not merely because 'honesty is the best policy,' but because honesty is

right. He was sure that 'an honest man's the noblest work of God.' He never stretched the truth to lend excitement to an experience which he was relating, and he never palmed off as his own, when making a speech, some story or illustration which was not honestly his. He fulfilled the New Testament injunction: 'Let your yea be yea; and you nay, nay.' His students and colleagues knew that when he said yea, it was *yea*, and when he said nay, it was *nay*."

Chancellor Daniel L. Marsh of Boston University at memorial services held in honor of the late Dean William M. Warren of the university.

"No man has a right to set for himself a standard less austere than the absolute."

The late William M. Warren, dean of Boston University's College of Liberal Arts.

"Personality flowers in freedom. It is unfortunate but there are people today who are willing to sell their liberty for a mess of pottage. It is not liberty in the abstract that counts but it's liberty in every community throughout the land that is fundamental. You have to keep free in politics, in education, in all phases of human life in order to be really free. Too few these days are governing too many."

Bishop G. Bromley Oxnam at twenty-fifth annual observance of Methodist Day, Strawbridge Home for Boys, Eldersburg, Maryland.

Methodist Service Projects, 1954, a manual of vocational opportunities within The Methodist Church, is now available. It includes short-term activities as well as life-time service.

Personnel needs of the church in the fields of the ministry, the missionary enterprise, Christian education, and nursing are estimated at 5,150 persons annually.

Price is 10 cents per copy; \$8 per 100. Order from Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tenn.

THEOLOGICAL SCHOOLS

The Association of Methodist Theological Schools held its regular semiannual meeting January 10-11 in Cincinnati. The Association is made up of deans and presidents of Methodist seminaries throughout the nation. This meeting was planned in conjunction with the concurrent meetings of the University Senate and the National Association of Schools and Colleges of The Methodist Church. Dean Merriman Cuninggim of Perkins School of Theology is president of the Association of Methodist Theological Schools. Dr. Gerald O. McCulloh, director of the new Department of Theological Schools within the Board of Education, is secretary.

■ More men and women enrolled in the Methodist Theological Schools last fall than ever before. While some of the schools were down slightly in numbers, the total for all schools was 2,606, as compared to 2,555 in 1952.

■ Dr. John W. Haywood, former president of Gammon Theological Seminary, delivered a special series of sermons at the Seminary on November 11 and 12. The subject of the series was "The Kingdom of God—Reality or Romance?" For the past five years Dr. Haywood has been field secretary of the Commission on World Peace of The Methodist Church. President Harry V. Richardson of Gammon reported the entering class was 300 per cent above 1952.

■ Both ministers and laymen will share in the leadership of Minister's Week at Candler School of Theology, Emory University,

Georgia. The annual program, announced for January 18-24, 1954, features Dr. George A. Buttrick of Madison Avenue Presbyterian Church, New York, and Professor Robert H. Pfeiffer of Hammond and Boston universities. The effects of agricultural and industrial changes upon the churches in the Southeast will be discussed by the laymen.

■ Faculty additions this year in the Methodist theological schools include:

S. Paul Schilling, Systematic Theology, Boston

Howard Thurman, Spiritual Resources, Boston

Harold Ehrensparger, Religion and the Creative Arts, Boston

Taylor E. Miller, Theology, Boston

Amiya Chakravarty, Comparative Oriental Religions, Boston

David Eitzen, Psychology of Religion (visiting), Boston

Paul Deats, Religion in Higher Education, Boston

Franz Hildebrandt, Christian Theology (visiting), Drew

Creighton Lacy, Missions and Social Ethics, Duke

Andrew Durwood Foster, History and Philosophy of Religion, Duke

McMurry Smith Richey, Christian Education, Duke

John B. Cobb, Jr., Systematic Theology, Emory

A. W. Wasson, Missions (visiting), Emory

Frederick C. Prussner, Old Testament, Emory

Daniel Moe, Church Music, Iliff

R. Eugene Gillmoer, Systematic Theology, Westminster



...hath made of one blood all nations of men

Acts 17:26

RACE RELATIONS SUNDAY

February 14



Graduate Theological

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415/6

ora Lamson Hewlett Library

"Church and Campus" Volume 44, number 4 (March/April 1954) missing.

